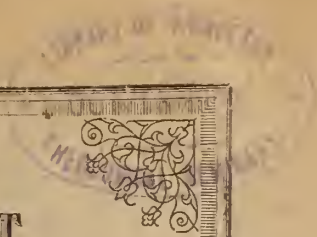


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ANNUAL REPORT

OF THE

MEXICO MISSION

OF THE

Presbyterian Church

FOR THE YEAR

1899



ENGLISH SUPPLEMENT OF 'EL FARO.'

PRESBYTERIAN PRESS, PASEO NUEVO NUM. 3.  
— MEXICO CITY. —

1900.







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GROUP OF PRESBYTERIAN MISSIONARIES.



## *Mexico.*

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Mexico is a republic with a constitution similar to our own. There are 27 states, 2 territories, and the Federal District. The total population is now placed as high as 15,000,000. Many millions are Indians, and many more are of Indo-Iberian descent. This mixed race is the typical Mexican of to-day, quick and intelligent, the prime mover in every step toward religious and political liberty. Independence from Spain was achieved in a long and bloody struggle, 1810-1821. Two priests, Hidalgo and Morelos, were the chief heroes. Iturbide united all parties for a brief time and ended the conflict. In the second great struggle, that for religious liberty, Juarez, an educated Indian, with his Laws of Reform and Constitution of '57, takes the chief place. Hidalgo is often compared with Washington; and Juarez, with Lincoln. President Diaz, in a long era of peace, has secured the construction of many miles of railroad, and opened the country for commerce. As promoters of American liberty, Mexico and the United States have a similar destiny in the New World. The Roman Catholic Church was supreme for three centuries in all Latin America. Its first missionary zeal, its subsequent wealth, corruption and power are matters of history. The liberal leaders in the long struggle for freedom from papal tyranny welcomed as allies the protestant missionary and Mexican evangelical workers. We believe that the Gospel of Christ alone can solidify the work begun in Mexico at such cost of hero blood. This sister Republic, in shape not unlike a cornucopia, lies open toward the United States, to shake into our lap her best gifts and receive of ours in return. The best that we can give is evangelical Christianity.

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## *Evangelical Work.*

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The war of '47 was overruled of God to the introduction of the Bible into Mexico. In 1860 the American Bible Society began work in Matamoros on the northern border; to-day its chief depot is in Mexico City, at the heart of national life. The British and Foreign B. S. also did a noble work. Not less than 600,000 Bibles and portions of Scripture have been put in circulation.

Awakened by the reading of the Scriptures and other evangelical literature, there were formed all over Mexico groups of Bible readers, weary of Rome and eager for the gospel. The Rev. Arcadio Morales, pastor of our Mexico City Church, belong-

ed to such a group, and even to-day the missionary is welcomed by similar companies of Bible Christians found in out-of-the-way corners of the country.

The Mission Boards of the United States began formal work in the early Seventies, and to-day they have occupied, in a sense, nearly the whole Republic, from the Rio Grande to Guerrero and Yucatan; from the Gulf to the Pacific. The principal churches at work are the Presbyterian, North and South, Associate Reformed (South) and Cumberland; the Methodists, North and South; the Baptists, North and South, the Congregational (A. B. C. F. M.); the Episcopalian; Friends, and Seventh Day Adventists; and an independent English Mission, in Orizaba. There is also an independent native church which separated from the M. E. South mission. There are more than 600 churches and congregations, nearly 400 foreign workers, men and women, lay and ordained; over 400 Mexican preachers and teachers; 3 Theological Seminaries, 11 Girls Boarding schools, more than 100 day schools, with about 6,000 pupils; six publishing houses with papers, S. S. helps, tracts and other literature issued by millions of pages; property valued at about a million dollars. Mex. cur. In 1897 the total of communicant members was given as 15,000, but to-day it is much larger. The Sunday schools, Christian Endeavor Societies, Epworth Leagues and Baptist Associations are all confederated in a national organization which holds annual meetings. There is reason to be encouraged and to press on.

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## *The Presbyterian Church in Mexico.*

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As far back as the Fifties a Presbyterian woman, Miss Melinda Rankin, began work on the Mexican border. In 1864 she entered Matamoros, and shortly after made her headquarters in Monterey where she gathered about her a company of preachers and colporteurs and opened a school which was later transferred to our Mission and has grown into our Girls Normal school of Saltillo. About 1852 Dr. G. M. Prevost, who had served as surgeon in the American army in the war with Mexico, located in Zacatecas, and started gospel work in Villa de Cos. This work was also turned over to our Mission. We can therefore consider our Presbyterian work as perhaps the first begun for Mexico's evangelization, although the work of our Foreign Mission Board, authorized by the General Assembly, did not begin till the Fall of 1872 when Messrs. Thomson Phillips and Pitkin, with their wives, reached Mexico City. The first named remained for twenty years in the work and helped in the organization of every branch of our propaganda. This may be classified as FIELD WORK; EDUCATIONAL WORK; AND THE PRESS.

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## *Mission Organization.*

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The Northern and Southern Missions of our Board were combined in 1884 into the one Presbyterian Mexico Mission. The Missionaries gather the third Wednesday in January for their Annual Meeting, where the estimates and field reports are discussed and acted upon. There is an Executive Committee whose present members are

Rev. T. F. Wallace, D. D., Chairman; Rev. C. Scott Williams, Secretary of the Mission, and Rev. Hubert W. Brown, Mission Treasurer. There are also several other permanent committees: Press, Property, etc.

Our ecclesiastical connection is with the Synod of Pennsylvania. There are three Presbyteries: Of Zacatecas, the City of Mexico and the Gulf of Mexico. They are at present discussing the advisability of organizing a Mexican Synod, and the Southern Presbyterians, Associate Reformed and Cumberland also have been invited to consider the question of union under one Synod. We have had in mind what has been done in Brazil and other fields in this direction.

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## *Missionaries, their Stations and Work for 1900.*

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*Mexico City.* Rev. and Mrs. Hubert W. Brown. Field, City and State of Mexico. Instructor in Seminary, Director of Press, Paseo Nuevo St. n<sup>o</sup> 3, with Rev. Plutarco Arellano as Business Manager. Address, P. O. Box 305. Office, San Juan de Letrán St. n<sup>o</sup> 4. Residence, Coyoacan, Avenida Malintzin n<sup>o</sup> 1.

Miss Clara B. Browning, Principal; Miss Mary McDermid, Instructor, Girls Boarding School, 3<sup>a</sup> Providencia St. n<sup>o</sup> 1004. P. O. Box 247.

*Coyoacan, D. F.* Rev. and Mrs. Charles C. Millar. Field, Federal District, outside Mexico City, and Yucatan. Director of Theological Seminary. Address, Avenida Malintzin n<sup>o</sup> 1.

*Jalapa, V. C.* Rev. and Mrs. Isaac Boyce. Field, States of Vera Cruz and Tabasco.

*Chilpancingo Guerrero.* Rev. and Mrs. George Johnson; Rev. and Mrs. Walter H. Semple. Field, State of Guerrero, and part of Michoacan, the Balsas Field.

*San Luis Potosi.* Rev. and Mrs. C. Scott Williams. Field, San Luis Potosi, Tlaltenango and Hidalgo. Address, Rose Leaf Home P. O. Box 104.

*Zitacuaro Michoacan.* Rev. and Mrs. W. E. Vanderbilt. Field, Zitacuaro District, of State of Michoacán. (Note: During Mr. Brown's vacation, Mr. Vanderbilt will take his work in Mexico City and reside in Coyoacan.)

*Sombretete, Zacatecas.* Mrs. C. D. Campbell.

*Saltillo, Coahuila.* Rev. T. F. Wallace, D. D. Field, Zacatecas and Laguna. Rev. and Mrs. Wm. Wallace. Field, Coahuila and Nuevo Leon and part of Zacatecas P. O. Box 86.

Miss Jennie Wheeler, Principal; Miss Edna Johnson, Instructor, Girls' Normal School, Hidalgo St. n<sup>o</sup> 20.





REV. PLUTARCO ARELLANO,  
Business Manager of the Press;  
Secretary of Mexican Home Mission Board.



## I. The Press.

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In the first years of the Mission Rev. P. C. Diaz printed on a small press of his own a child's paper, *El Visador*, edited by Rev. P. Nevarez, tracts and a hymn book compiled by Mr. Hutchinson. The *Antorcha* was published by Mr. Thomson in Zacatecas. The formal work of the press was begun after Dr. Greene had secured the present plant, on a visit to the States in 1884. In January 1885 the first number of *EL FARO* (The Lighthouse) was issued. Sunday School Lesson Helps and cards, together with tracts are printed regularly. A number of helpful books have also been published, prepared by native ministers and missionaries. Some of these have been printed by the American Tract Society and Presbyterian Board, the rest by ourselves in Mexico. The hymnbook used at present was compiled by Miss Bartlett and Drs. Greene and Thomson. Some of these works: The Bible Dictionary, History of the Reformation Commentary on the Confession and others are used as text books in our Seminary and other schools. Rev. J. G. Woods was for a time in charge of the business management. At present Rev. Plutarco Arellano, a graduate of our Seminary, is Business Manager, and Rev. Hubert W. Brown is editor. Mr. Millar prepares the material for the S.S. Lesson Helps; others contribute regularly to the different columns of *EL FARO*.

The regular publications have been continued during the past year, the total number of pages of religious literature for the year was 2,885,700, or since 1885, as far as account has been kept, 62,032,007.

The Press has always been located in rented quarters and we have had to move a number of times, this has interfered with its efficiency and increases expense. We are at present at Paseo Nuevo Street n<sup>o</sup> 3; while the Mission Office is on San Juan de Letran Street, n<sup>o</sup> 4.

Our Press is one of the most important agents in the propaganda. The printed page will find entrance where the worker cannot gain a hearing. Our papers and tracts have often prepared the way for more formal gospel work.



## II. Educational Work.

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This branch of the work includes the Theological Seminary; two Girls' Normal and Boarding schools and a large number of Day schools taught in part by graduates of the three first named institutions. The Theological Seminary has grown out of the classes gathered by the first missionaries in which native workers were trained. In Mexico City Revs. P. C. Diaz, Keil, Ogden, Greene, Wilson and Brown were at different times in charge of this work; and Dr. Thomson in Monterey and Saltillo. The two schools were united under Messrs. Thomson and Brown in San Luis Potosi, later in Tlalpam. In 1893 Rev. W. Wallace took Dr. Thomson's place at the head of the school. In 1897 Rev. C. C. Millar was elected Director. Mr. Brown is still an instructor in the school. Many of the graduates are at present in our Ministry.

The Saltillo Girls' Normal School is the outgrowth of Miss Rankin's school in Monterey. It has had a long and honorable career; its graduates are in constant demand as teachers in government schools and those of our own and other missions. Its present thorough organization and efficient instruction reflect great credit on Miss Jennie Wheeler, the principal, and Miss Edna Johnson whose work is chiefly that of the classroom.

The Mexico City school was begun as a day school. It was given its present organization in 1882 under the care of Misses Snow and Latimer. The school continued to grow under the management of Misses Bartlett and DeBaun. The present Principal is Miss Clara Browning, with whom Miss Mary McDermid is associated in the work of instruction. The school is steadily growing in efficiency and is doing in the southern half of our field a work similar to that of the Saltillo School in the North.

In all three of these schools efficient native teachers have helped largely to contribute to their success, and their graduates are to-day teaching or occupying other important places in the Church.

The two Girls schools own fine property. The Seminary is as yet in a rented building, but Mr. W. B. Jacobs, of Chicago, Mrs. Brown's father, has donated a whole square of land in Coyoacan, and others have begun to contribute toward the erection of the buildings. We hope in time to have a well equipped College and Seminary similar to those of our Church in the United States.

The reports of the different day schools are given in the field reports. They are an important branch of the propaganda.

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## *The College and Theological Seminary,* LOCATED IN COYOACAN.

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Director and Instructor: Rev. Charles C. Millar.

Instructor: Rev. Hubert W. Brown.

The College and Theological Seminary, located in Coyoacan, a suburb of the City of Mexico, has had a prosperous and pleasant term. Opening Feb. 1st, the classes have been continued without interruption during the whole year. Nine pupils were enrolled, though the average attendance has been seven; three of the young men having left the classes in the middle of the year to take up active work, two of them being employed as stated supplies in congregations and one as an agent of the American Bible Society.

The aim of the institution is to prepare Mexican youth for the gospel ministry among their own people. With this in view, the course includes the ordinary preparatory and high school branches such as arithmetic, grammar, history, geography, etc.; and in addition to these, church history, catechism, confession of faith and church government, theory of preaching and similar subjects necessary for the equipment of a minister, and especially and more important than all the rest, a thorough and daily study of the Spanish Bible. Spanish, the common tongue of the people of Mexico, is the language used in the classroom, though our purpose includes the teaching of English to the more advanced classes so that they may be enabled to avail themselves of the abundant religious literature to be found in English and which is remarkably scarce even yet in Spanish.

The need of such an institution and the wide and important field open to it for usefulness in Mexico can easily be seen; and to those who are in touch with the Mexican people, with the numerous groups of Protestants scattered from one end of Mexico to the other, with the open doors, with the needy multitude not yet even brought within hearing of the gospel of Christ as it is taught in the Bible, the college and Sem-



GROUP OF STUDENTS AND TEACHERS, PRESBYTERIAN COLLEGE AND THEOLOGICAL SEMINARY.

inary and its work seem a necessity. We need more pastors to teach and direct the congregations already organized, and more evangelists to open fields yet untouched.

As we look back over the past 25 years and note the influence that this «school of the prophets» has had in the evangelization of Mexico and the upbuilding of Christian work as represented by the Presbyterian church, we thank God for it, and hope for even better and greater opportunities and usefulness in the future. With few exceptions all the pastors and evangelists at present working with our denomination, and a goodly member with other denominations, have been trained in this school; and the demand for more workers has made it necessary to take from the classes and place in the active work many a young man before he has had time to complete the course. Since the opening of the institution 25 years ago it has trained and sent into evangelistic work scores of men, nearly all who have entered our ministry: and yet in all that time it has never had permanent quarters, but has been compelled to change from place to place and from one rented house to another. The buildings which we now occupy are rented.

During the present year, however, Mr. W. B. Jacobs of Chicago has given us a very suitable site, a whole square of vacant land, about two acres, in Coyocacan, near where our rented buildings are; and already some money has been donated by other friends as a building fund: although this is not yet a sum large enough with which to commence the erection of buildings, we see in it a beginning and trust that others interested in this branch of mission work many by their gifts great and small, enable us soon to have our school equipped as its history and its work deserve, and located permanently on property and in buildings free of rent and owned by the Board of Foreign Missions of the Presbyterian Church. The lot that has been given us is ample for the erection of class rooms, dormitories, boarding hall, and chapel and also residence for the two missionaries who make this their headquarters, and who have charge of the College and Seminary.

The institution is at present under the care of Rev. C. C. Millar, as Director, and Rev. H. W. Brown, as instructor, who in addition to their other missionary work teach all the classes.

The young men bear a part of the expenses of their education; and although, owing to the circumstances in which many of the students are situated, this is not so great as could be wished, it helps somewhat and is a step towards self support.

While our plans look forward to still greater and better things further in the future, we realize that the expenditure at present of even \$5,000. in addition to that already given, would greatly reduce our annual outlay for rents would give us a home for our school as well as missionary residence and thus start on a permanent basis the work of the training of the ministry of the Mexican Presbyterian Church, that it might grow as the cause of Christ advances, and prepare the young men of Mexico to be good workers for Christ when his Spirit calls them to preach the gospel.

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## *Girls' Normal School.*

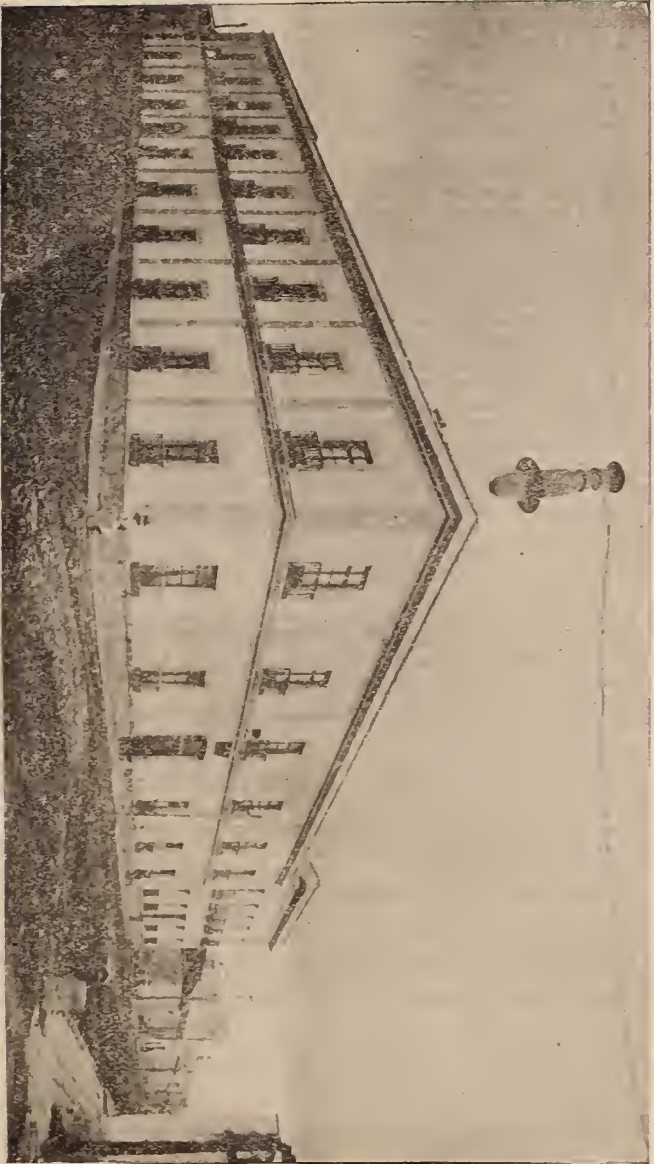
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MEXICO CITY.

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Missionaries in charge { Miss Clara Browning.  
Miss Mary Mc. Dermid.

The year 1899 in the Girls' Normal School of Mexico City opened on February first and closed on October twentieth.



PRESBYTERIAN GIRLS' NORMAL SCHOOL,  
3d. Providencia St., 1004, Mexico City.

There were enrolled thirty-seven boarders and twenty-six day pupils.

Although in 1899 there were but nine months school instead of the usual ten, by persistent effort on part of the teachers and the earnest application of the pupils, the required studies for the ten months term were finished.

The girls have shown ambition and aptitude for such different lines of work that we have felt more strongly than ever the advisability of introducing branches which will open fields of labor to those who cannot or may not teach. The most immediate need felt is for a practical dressmaking department; but for girls of the city and vicinity, thorough training in stenography and typewriting would make them independent. One American business man told me he would employ all the girls we would teach.

Owing to the drainage work in the city, we found we had to struggle against fevers and other illnesses for weeks during the spring and early summer, but are thankful that not one case of serious sickness occurred in the whole year, this being the more remarkable as about every other school in the city was closed for a time by small pox, scarlet fever or measles.

Good work has been done in the Christian Endeavor Society which meets each sabbath afternoon. The regular topics have been followed and the girls have carefully prepared for the meetings. Twenty two girls are members of the church. In the spring five made a public profession of their faith and united with the church of Divino Salvador. One little maiden told me she also wished to as her father had told her to do everything required in the school. About eighty dollars have been raised for the sewing society by the sale of drawn work. Of this the girls contributed two dollars a month to the salary of the pastor and ten dollars to the Home Missionary Society. The remainder of the fund is to be expended for the library.

Each girl carried to her home a small note book in which she was to record what she could do during vacation among the children in her own family, ranch, Christian Endeavor Society or Sunday School. Reports from some districts tell us that they are working with a will, and singularly enough, the best reports come from the younger pupils. Mr. Morales supplied the girls with all the tracts they could carry. On their home journeys the girls gave them out freely so scattering them along every railroad leaving the city.

The public and written examinations were held from Oct. thirteenth to eighteenth inclusive. In these many of the girls showed a marked improvement, in some instances whole classes seeming to have advanced together. Many friends in this city, both among Mexicans and foreigners attended the examinations. The missionaries who encouraged us by their presence were Mr. and Mrs. Brown, Mr. Millar and Mr. William Wallace. Among the native pastors were Mr. Morales, Mr. Arellano and Mr. Arias.

The graduating exercises were held the night of October twentieth in the church of Divino Salvador. The room was well filled and Mr. William Wallace aroused great interest in his address to the class upon the subject of «Individuality.»

The class consisted of six young women who presented short essays. These were interspersed with some songs by the music class and others by friends in the city who showed their interest in the school by thus assisting in the program.

Five members of the class are now employed: one in a municipal school, one in a mission school in Mexico City, two others in schools connected with the mission and the fifth in a private school.

A catalogue containing among other things, the course of study, has been published in both English and Spanish and has met with hearty approval and interest on the part of friends of the school both among the Mexicans and foreigners.

## Normal School for Girls.

### SALTILLO.

Missionaries in charge { Miss Jennie Wheeler.  
 { Miss Edna Johnson.

School opened February 15th. and closed November 28th. 53 boarders were enrolled during the first month, but two left in October. There were 46 day pupils, thus making a total of 99.

Four regular teachers were employed: two assistants for intermediate work, a primary teacher, and a music teacher. A book-keeping teacher was employed during four months of the year.

The written examinations in July, and the oral and written together in November were highly satisfactory, but the school committee was not as in former years, present at the closing examinations.

As there was no graduating class, school closed without the regular public entertainment, though the *alumnæ reunion* held November 25th. was attended by six members who gave interesting reports of their work, and read letters from absent members. A number of people from the city were invited and expressed themselves as greatly pleased with the reunion.

33 of the boarders are members of the church.

Nine of the others are baptized children.

The girls attend church services, prayermeeting and Sunday School in connection with the Saltillo church, and contribute towards the pastor's salary.

The Christian Endeavor Society, however, is held in the school and has no connection with the church. Most of the girls are active members. In connection with the society there is a sewing society and the girls raised during the year \$203.44 Mexican currency. They paid the expenses of two delegates to the Christian Endeavor Convention (\$21.85), towards the pastor's salary \$15.00, and have the balance yet on hand for the library fund.

The parents contributed or paid in tuitions from February 1st to November 30th. \$1384.75.

25 of the 33 graduates of the school were employed as teachers last year, one in a public school and the others either for our own mission or other denominations. 4 of the remainder are married, 1 dead, 3 living at home.

Besides the 25 graduates teaching 2 girls not graduated are teaching in mission schools.

There were no serious cases of discipline, but two girls from would have probably been suspended had they not found it best to leave of their own accord.

The success of the year's work was gratifying and on the whole most encouraging. The Christian spirit manifested by the girls and the desire to do well in class work was very apparent.

Miss Wheeler was absent in the United States six months, and Miss Helen Johnson and Miss Maria Castillo were employed during the time giving very efficient help to Miss Johnson who had the entire responsibility of the school.

\$2000 Mexican money was allowed by the Board in May for an addition to the school building; especially for new sleeping apartments for teachers.

It has been difficult to make the arrangements with only that amount available, but plans are now concluded and the work begun, and we hope soon to report the addition ready for use.



GROUP OF GRADUATES OF THE PRESBYTERIAN NORMAL SCHOOL, SALTILLO.



### III. Field Work.

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In the early days of the Mission the chief centres were Mexico City, Zacatecas, Monterey and San Luis Potosi. Of late years Saltillo has taken the place of Monterey as a mission station, and Zitacuaro, Chilpancingo and Jalapa are now places of missionary residence.

From Mexico City as a centre the work extended into the surrounding Federal District and State of Mexico; into Guerrero which led to the massacre at Acapulco in 1875. Nine years later Revs. P. C. Diaz and, J. M. Greene made a seven weeks trip through the state giving the work its present organization. In 1887 Rev. Abraham Gomez fell a martyr at Ahuacatitlan.

The work in the state of Michoacan radiates from the town of Zitacuaro, honored with the title Heroic for its famous part in the war for Independence and against Maximilian. Our work there was begun in 1877.

Messrs. Hutchinson, Phillips and Greene also carried the gospel into the Gulf states of Vera Cruz, Tabasco and Yucatán. The work around Tampico was afterwards transferred to the Associate Reformed Church.

Zacatecas is the best known centre of our work in northern Mexico. Reference has already been made to Dr. Prevost's work. Messrs. Pitkin, Thomson and T. F. Wallace, especially the last named, organized and extended the work.

San Luis Potosi has grown in importance since the completion of its railways. Messrs. Stewart, Thomson and Beall were the first laborers in that field.

From Monterey and Saltillo the work extended throughout a wide region until it joined that of Zacatecas. The early labors of Dr. Thomson and others were consolidated by Rev. Isaac Boyce.

The present state of the work in all these fields is given, by the missionaries in charge in the reports that follow. Of course the missionaries were not alone in all this extended propaganda but were ably seconded by a large corps of Mexican workers to whom in very many cases the chief credit for the pioneer and organizing work is due. It is impossible to mention all this goodly company by name. The work in the Laguna part of the Zacatecas field will always be associated with the name of Rev. Luis Amaya. Don Brigido Sepulveda was known and loved in the Monterey field; Guerrero owes a large debt of gratitude to Don Procopio Diaz, sorely wounded at Acapulco. Don Hipolito Quesada is remembered with deep affection in many country congregations of Vera Cruz. The work in Zitacuaro was organized by Rev. Daniel Rodriguez; and to-day Rev. Arcadio Morales is still a tower of strength, though many of his companions of those early days have long since gone to their reward. The names of many of the second generation of Mexican preachers will be found in the reports for this year.

The construction of different lines of railroad is rapidly shortening the time required to visit many parts of our field. It is a great change from horseback, the buckboard and the stage coach.

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### Mexico City.

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Office: San Juan de Letran St, n<sup>o</sup> 4. (Calle Sur 445.)  
 Post Office Address: Box 305.

*Missionaries:* Rev. and Mrs. Hubert W. Brown. Residence in Coyoacan, Malintzin Avenue n<sup>o</sup> 1. Take Tlalpam cars from plaza and change at Churubusco.

Mexico City, 375,000 inhabitants, is the Capital of the Mexican Republic; the political, educational and commercial centre of the country. The Presbyterian Mission has work in all parts of the city, especially in the wards where the poor can be most easily reached: Three organized churches, four preaching halls, four Day Schools, the Girls' Normal and Boarding School and the Press. There are Six C. E. Societies and two Junior C. E. Societies. There are 254 church members of whom 24 were received in 1899, and five Sabbath schools with 163 members. The church members pay all running expenses such as lights and sexton and the rent of two halls and part of a third, and 35 per cent of the salaries of Messrs. Morales and Torres or in all \$2,078 as against \$3,007 contributed by the Board for this branch of the work. They are liberal givers to the Mexican Home Mission Board.

Rev. Arcadio Morales is the installed pastor of Divino Salvador Church which is centrally located on Hospital Real Street, one block south of the Jardin Hotel. He also has general oversight of the evangelistic work in the city and gives Bible lessons once a week in our day schools. He has great skill in training others for the work and encouraging them in their efforts. He is in demand as an evangelist, and last year among other points, visited New Mexico, and was urged to go as far as California. He is active in every good work. Rev. Emilio Torres has had charge of Bethel Church, Puente de San Pedro and San Pablo St. n<sup>o</sup> 1, and has done good work. Mr. Arellano in addition to his work as Manager of the Press has found time to preach every Sunday, direct a Sabbath school, translate *Pro Christo* for EL FARO and make a visit to the field of the Mexican Home Mission Board of which he is secretary.

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## *Federal District outside of the City of Mexico.*

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At Coyoacan, a suburb, five miles south of the City of Mexico, the College and Theological Seminary is located.

Services are held, every Sunday, and Wednesday, in the class room, which a number of persons, besides the Students, attend. During the year, from this little group, not organized as a church, \$50 00, were collected, for the Mexican Home Mission Board.

San Andres, a little mountain village, with a congregation of 15 members, San Lorenzo, a small town of farmers, with a congregation, of 30 members, and Tlalpam, with 5 members, are visited, by Rev. P. Nevarez, residing in Tlalpam.

Tizapan, a cotton-factory town, has a congregation, of 18 members, which has been cared for by Elder F. Lango, and the Students, from the Theological Seminary. This congregation, raised, during the year, over sixty dollars.

Tacubaya is a suburb of Mexico City where services are also conducted, by lay workers, unpaid, who come from Rev. Mr. Morales' church, in Mexico City.

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REV. ARCADIO MORALES,  
Pastor, Church of Divino Salvador, Mexico City;  
President, Mexican Home Mission Board.

## STATE OF MEXICO.

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The congregations are in two groups.

1. The *Toluca* field. Toluca is the capital of the State of Mexico a prosperous city on the Mexican National R. R. The Mission has a church and parsonage at Ley St. n<sup>o</sup> 12. Rev. Panfilo Prieto is uninstalled pastor and has general oversight in the outside points: Tlacotepec, Capulhuac and Almoloya del Río. The Church of the Divino Redentor, Toluca, reports 46 members, 7 received during the year; and 34 baptized children

In Almoloya we have a day school of about 25 children which has done good work during the year.

5. The *Ozumba* field. This town is on the line of the Interoceanic R. R. There are four outstations: Chimal, Tepecoculco, Tecomaxuxco, and Ecatingo. Mr Juan G. Vergara, who is in charge, cared for a little day school, preached regularly in Ozumba and Chimal and made occasional visits to the other places. Services were however, conducted regularly by the elders in these latter congregations.

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## *Mexican Home Mission Board.*

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*Organized* in 1890 by the Presbytery of the City of Mexico. Supported mainly by churches and individuals under the care of this Presbytery and that of the Gulf. Receives no help from the church in the United States. The contributions are raised principally at offering feasts which often awaken great enthusiasm. \$925.82 was raised in 1899

*Officers:* Revs. Arcadio Morales, President; Plutarco Arellano, Secretary; Hubert W. Brown, Treasurer.

*Workers:* Messrs. Julian Meza in Jalpam and surrounding towns and ranches; Manuel Gonzalez in Zacualpam. Both were formerly elders in Mr. Morales' church and trained for the work by him.

*Field* In the States of Mexico and Guerrero. There are communicant members in the following points: Alahuistlán 36, Tenanguillo 19, Manzanillo 25, Cacalotango 18, Salitre 27, Pepechuca 16, Jalpam 57, San Pedro 21, San Antonio 9, Zacualpam 10. A total membership of 237 (of whom 151 were received by Mr. Arellano during his last visit to the field. He was given an enthusiastic reception. He also baptized 124 children, making a total of 184 baptized children. In 11 other ranches and villages groups of believers were found who heard the word gladly though not quite ready to be received into full communion. Zacualpam is a mining town of 4000 inhabitants. Some of the leading men are friendly, but the members are from the poor. A lot has been donated and a church is being built. There have been many threats of violence and some petty persecution instigated by the priests.

The Outlook is favorable. We are trying to raise \$2000 a year and put two more men into the work.

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## *Jalapa Station.*

### STATES OF VERACRUZ AND TABASCO.

Opened as a Station April, 1897. Missionaries Isaac Boyce and wife. Residence in Jalapa, capital of the State of Veracruz.

*Jalapa.*—Population 20,000. Spanish work: Congregation has an adult membership of 56. Average attendance 50; S. S. 85 members. Average attendance 70. Members received 3. Contributions during year \$465.31. S. S. largely in Mrs. Boyce's hands. Increase in membership during year 15; work very encouraging, and school increasing. Officers: Superintendent and five teachers. Two C. E. Societies; membership of adult society 18; juvenile 30. English work carried on by missionary Union congregation; average attendance 25. Contributions of English congregation included in general contribution, except \$104.00 for Christmas festival.

*Tlacolulan.*—Connected with Jalapa; congregation of pure Indians. Adult members 38. Average attendance 32. Contributions for past year \$17.00. Work steady but no particular interest outside our membership.

*Misanthla.*—An Indian town of 5000. Work opened by Dr. J. M. Greene 1890. Membership 41; average attendance 25. Contributions for the year \$85.00. Mr. C. M. Pichardo in charge of the work. Best opportunity for work in surrounding ranches. A wonderful change in the attitude of the people toward us has come about during the current year, giving hopes for the future.

*Vera Cruz.*—Principal Mexican Port. City of 30,000 inhabitants. Membership 109. Added on profession during the year 11. Average attendance 80. S. S. Membership 76. Contributions during the year \$477.22 by natives; \$150 contributed by English speaking residents of the city. Total contributions \$627.22. The pastor, Mr. Telesforo Vergara active and aggressive; stuck to his post during the yellow fever scourge last summer. Work very encouraging. Attendance growing.

*Pantano.*—Work in charge of Mr. Candido Duarte. Membership 12. Average attendance 25. Two preaching places, Tierra Blanca and Galera connected with Pantano. Contributions during the year \$85.00. Congregations were vacant for a good part of the year. The work is in better condition at present.

Summary for State of Vera Cruz:

Congregations 5; missionaries 2; native preachers 5; present membership 257; received during the year 13; contributions for the year for all purposes \$1,363.53.

### STATE OF TABASCO.

*Frontera.*—Seaport of the State. Population 2,000; church membership 26; church vacant, no additions during year; work not promising. Town is going backward, as shipping has been largely transferred to Laguna.

*San Juan Bautista.*—Population 10,000, capital of Tabasco. Pastor Rev. L. R. Camara, membership 49; Received on profession of faith 2; S. S. membership 35; average attendance 30. Contributions for the year amounted to \$245.00. The congregation is aggressive, and the work encouraging.

*El Paraiso.*—Population 4,000, work opened 1884. Congregation vacant from May 15. till Dec. 31st. Membership 138; Received on profession of faith 2; average attendance 70; S. S. membership 45. Contributions for the year \$125.00. Surrounding country and villages offer fine opportunity for aggressive work. Bad roads, and almost impossible to travel during the rainy season; this is the chief hindrance to work.

*Tortugueras.*—A village to west of Paraiso; reached by canoe. Work opened by Mr. Garza of Paraiso in 1898. Whole surrounding country open to us. Membership 11. No S. S. organized.

*Comalcalco*.—Congregation vacant since January 1897. Membership 110. No contributions. The field open and offers fine opportunity for work to a consecrated man.

*Cardenas*.—Population 4,000. Rev. E. N. Granados pastor. Membership 17; Received during the year 4; S. S. 12; contributions \$83.52. Inhabitants generally indifferent. We have a good girls' school under charge of Misses Juana and Emilia Gutierrez with 48 pupils, at a total cost of \$12.00 a month to the Mission.

*Arroyo Hondo*, an hacienda 3 leagues N W. of Cardenas also under charge of Mr. Granados. Membership 20; Received on profession of faith 2; no S. S. Contributions for the year \$19.67. No particular interest in the work outside our members, but all are ready to listen.

*Santana*.—Village of 300 inhabitants, work opened in 1898. Membership 37; Received on profession of faith 4; S. S. membership 35; greater interest in the gospel, and in aggressive work than in any other part of Tabasco. An open field for work, and fine opportunity for selling Bibles. Contributions during the year \$59.71.

Summary for Tabasco: Congregations 5; preaching places 5; native ministers 2; licentiates 1; present membership 408; contributions for the year \$533.90.

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## Yucatan.

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### CITY OF MERIDA.

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The Congregation, in this far off portion of Mexico, has been, by no means, behindhand, in its earnest efforts to publish the good news of salvation. The year has been a prosperous one, and has given its portion of good fruits. In the last days of 1898, the new church building, erected by the people themselves, at a cost of..... \$3,000. Mexican money, had been dedicated, and 1899 was begun in the new and ample quarters. The very fact of the new church has attracted more attention to the Protestants, and the opinion has been generally formed, that ours is a permanent and growing work, and not simply a sporadic effort, as our enemies had hoped it would be. The audiences have been good the spirit of the congregation, energetic, the Sabbath Schools, growing, there being an average attendance of over sixty people. Bible study, already good, has been continued with spirit, a considerable number of men and women, competing in Bible examinations. Collections have been liberal, so that, besides paying \$27.00, monthly, toward the support of their pastor, they have nearly cancelled the debt still remaining on their church building \$1389 were raised, for all purposes making \$10.00 apiece in the year for the church membership of 139 persons. And God has blessed the Congregation, adding to their number 19 members, who united with the church on profession of their faith. We have had to regret the separation from this congregation in October, of the faithful Pastor. Rev. A. Herrera, who for seven years, has labored here, so energetically, and who was called, by death in his immediate family, to accept, temporarily, work in another portion of the field. But we are glad that his place has been filled, during his enforced absence, by one of our Theological Students, himself a member of this same Merida Congregation. It is also gratifying to know that, during the period of two months, when no Pastor was present, the officers and members of the church themselves conducted their meetings, not omitting for a single Sabbath, or Wednesday, the stated services of the Sanctuary.

## Guerrero.

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Workers — Rev. and Mrs. George Johnson.  
 Residence.—Chilpancingo Capital of the State: about 95 miles south of Iguala;  
 for us the present R. R. terminus.

### I

*Guerrero* lies on the Pacific Coast of Mexico; its chief port being Acapulco. The population is 418,000, the area 22,863 sq. miles or about  $\frac{1}{2}$  that of New York State. Our churches are found in three districts: (a) The «*Hot Country*»; a region of low valleys and small plains, situated inland and about 1500 feet on the average above sea level, very warm and parched in the dry season but beautifully fresh and green during the rainy months. (b) The «*Sierra Madre*»; lofty ranges and deep ravines from 5000 to 10,000 feet above sea level and covered with forests of pine, oak and cedar, with many orchids and wild flowers and streams of never failing water. (c) The «*Coast Country*» with its heavy surf, sandy beaches, and rocky cliffs; its many rivers, dense vegetation and intense heat. The inhabitants of the state are predominately Indian with a sprinkling of Spanish and Negro blood. The chief industries are corn and cattle raising, mining, growing of sugar-cane and of cotton with some small manufacturing of cotton cloth. The Mexico, Cuernavaca and Pacific R. R.; «*El Gran Pacifico*,» under the New Charter expect to build a branch line into Chilpancingo as well as to develop the valley of the Balsas River.

### II

Guerrero's largest town numbers less than 12,000 inhabitants; the bulk of the population living in the 1500 villages and ranches: an average of 272 persons to each. Our work is therefore essentially among the villages and ranches. There are 12 churches fully organized and 72 outstations. During the year the greatest advance was witnessed in the Coast Country. In *Aguas Blancas* (1000 inhabitants, 143 miles from Chilpancingo) 17 persons were received on profession of faith. In *Atoyac* (1213 inhabitants, 175 miles from Chilpancingo) Mr. Leon Ricoy, telegraph agent of a neighboring town, has established services in spite of much fanatical opposition. In *Acapulco* (3500 inhabitants, 118 miles from Chilpancingo) good work has been done in the way of tract distribution. More than 100 Bibles and portions of the Word of God were sold during two weeks in December in this district. The work in the Sierra Madre has been on the whole, rather stationary. In *Chilpancingo* (9000 inhabitants) \$355.00 were collected for all purposes and thousands of tracts distributed. In *La Reforma* (150 inhabitants, 75 miles from Chilpancingo) 11 persons were received on profession of faith and the work carried forward in many outside points. In the «*Hot Country*» great activity has been shown by the church in *Tuxpan* (1000 inhabitants, 100 miles from Chilpancingo) and a revival also took place in *La Mohonera* (250 inhabitants, 70 miles from Chilpancingo.) Senior and Junior Societies of Christian Endeavour were established in both of the above places. *Iguala* (12,000 inhabitants, 95 miles from Chilpancingo) was also evangelized; this time with hope of permanent results.

### III

Guerrero has a system of government public schools but for various reasons it is inadequate to meet all the demands put upon it. *Protestant schools* have been maintained during the entire year in *Chilpancingo* and in *Tixtla* (6000 inhabitants, 12 miles from Chilpancingo); and for six months in *La Reforma*. 160 children of both sexes were under instruction. In Chilpancingo the parents contributed \$50.00; and in *La*

Reforma paid half the salary of the teacher. Shortage of funds has seriously crippled this department of our work during the past three years.

## IV

Owing to the rugged and mountainous character of Guerrero all travelling is done either on foot or on horseback. Considerable time is thus spent in going from one outstation to another. Associated with the missionary are three native evangelists and one native pastor. This force is totally inadequate to occupy efficiently the 82 open doors in our field. Shortage of funds has caused a 50% reduction of the working force in the last three years. Aside from the ordinary means of working we employ (a) *Bible Conventions*. One was held in Chilpancingo when the Book of Ecclesiastes was studied and various modes of working considered; one in Tuxpan and one in La Mohonera. In both of these last the Rev. Arcadio Morales was present and Sunday School and Pastoral methods were studied; many new hymns were taught; and Evangelistic meetings held with hopeful results. (b) *Tract Distribution*. The places impossible to reach regularly are systematically supplied with tracts and gospel literature and in this way an attempt is made to encourage growth in Christian knowledge and grace. (c) *Letter writing*.: In nearly all the new groups of believers regular correspondence is maintained with some leader and through him instruction and cheer are conveyed to the rest. (d) *Bible Selling*. Under the missionary's direction there is working a Colporteur of the Bible Society. Much gospel literature has thus been sold and given away during the year. Our great lack, however, is of more good, diligent, consecrated, native workers.

## V

Our chief obstacles are (a) *Ignorance*. So very few of the population can read or write that our work is increasingly crippled. (b) *Superstition and fanatical Romanism*. It is impossible in a few words to convey an adequate idea of the low condition of this church. Its priesthood is in the main ignorant, many seem to be nothing more nor less than unprincipled Spanish adventurers; and its whole ritual and service are filled with the strangest and most illegal practices. (c) *Worldliness*. Many of our believers while willing to confess faith in Christ are not willing to obey his commands in regard to the Sabbath, Temperance, Purity and Holiness. (d) *Indifference*. An increasing number «care for none of these things»; accept no form of religion and look with supercilious disdain on all forms of philanthropic and religious effort.

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## *San Luis Potosi Station.*

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Missionaries: Mr. and Mrs. C. Scott Williams. Apartado 104, San Luis Potosi, Mexico.

Mexican helpers: Rev. S. R. Diaz, Mr. Jesus Solis, and Mr. Jose Falcon.

Teachers: Srita. Lupe de la Peña, Srita. Juanita de la O.

San Luis Potosi is one of the larger cities in the central part of the Republic, and claims a population of seventy thousand. It is an important distributing point for commerce, having good railroad connections, one line running up from the Texas border and passing on to the City of Mexico, the other line coming up from Tampico, one of the principal ports of entry for Mexico. Modern ways have produced great changes in this city since twenty years ago, but they have not by any means transformed it into a modern city. Its streets are narrow and paved with cobblestones. Freight is moved



in two wheeled carts, and produce is brought in from the country in clumsy oxcarts or on the backs of donkeys. The whole plain is very scantily watered and dust storms are almost our daily portion during the winter and spring.

We are surrounded by vast multitudes of people of all classes that seem to be utterly beyond our reach. The language of the streets that constantly assaults our ears is foul beyond description. Drunkenness is a prevailing vice, and it is a common event of daily street life to see two policemen dragging a man or a woman along to jail where some of them remain four or five days without food. On a Sunday afternoon, or on a religious feast-day, in the outlying wards of the town, crowds gather where there is music and dancing. The revel nearly always ends in drunken brawls and sometimes bloodshed. Conditions are no better in the smaller towns and villages.

Yet here and there are decent men and women, mostly of the artesan class with a heart to struggle against evil and with natural ambition for better things. These are the ones whom we are reaching little by little. But few indeed are those whom we can bring up out of the «submerged» depths.

Our church people in San Luis have been working this year as never before. The pastor in charge has done good work among new families and individuals. Yet there is little to show for it as far as additions to the church are concerned. This is partly explained by the fact that so many are constantly moving from place to place. Others are suddenly chilled by the reproach attaching to our name of «Protestants.» Again, it is difficult to convince of sin and righteousness as the whole tendency of life is away from religious things. Still, under the strenuous efforts to reach others, our own congregation of believers has been built up and prospered. There are signs of better times.

All the usual activities of the church were maintained during the year, Sunday-School, Endeavor Societies, and Women's meetings contributed their share to our steady progress. The Day-school was especially successful in its advance and in the reaching of several Romanist families.

The work in VENADO and neighboring points has languished for lack of a preacher, and because of the missionary's absence in the U. S. One woman and her daughter pawned their blankets so as to come to San Luis to salute us and hear again the preaching of the Word, a zeal we could scarcely recommend as they had to beg for help to get back home again. Another man living in Charcas has held services in his own house all through the year.

Brother Solis has done faithful work in RAYON. His little congregation of about thirty has been sorely afflicted by sickness. Four that were candidates for baptism passed to the other world. They died in the faith so recently learned and accepted. Of the parish priest of the town created a great scandal by appropriating everything of value in his own church and curacy when about to be removed by his bishop. As most the men of the town are indifferent and the women helpless in such matters, he got away unpunished. Our own people have lived clean lives and we are already conscious of the favorable opinion that has been established. Brother Solis reports thirty different people who are reading the Bible who do not yet come to his services. The little congregation at La Palma has been kept together but no attempt has been made to organize them into a church as there must be still greater advance in piety before they can be received.

As the result of the work of one of the helpers in the State of Hidalgo during the preceding year, I was able to open a day-school in Jiliapan with Juanita de la O. as teacher, the first of March. The gospel was first preached in Jiliapan a great many years ago. During later years preaching by an evangelist served to keep up a desultory interest, but as it was evidently not affecting permanently the life of the people, Srita. Juanita de la O. was persuaded to try the effect of a school. She is a consecrated woman who has been doing splendid work for years in Gomez Palacio, Coahuila, yet I feared she would turn back at the prospect of a task so difficult and so far removed among the hills. With a heroic spirit that proved indomitable, and through sufferings that only God can ever measure, for she is a refined, cultured woman, she has won her way to the hearts of the people and established, not only her day-school, but also a Sunday-School and other services. I spent five days there in November holding special meetings, and public examinations. At the school exhibition held in the open square in the moonlight, three hundred people were present. Money had been raised to meet expenses for the year and \$300 were pledged to continue the work. Several of the young people have professed conversion and are candidates for baptism.

Brother Diaz of Jacala has lent his strong support to the work in Jiliapan, preaching there once a month. As it was necessary to call Mr. Falcon to San Luis for the work here, Mr. Diaz has been left alone with five or six different places to visit, and all widely scattered over those great big Hidalgo mountains. He has done as much travel as his horse could stand and done excellent evangelistic work. The first tendency among these little groups of believers when they feel the pressure of the ostracism of the world is to huddle together and to look to the preacher or to the missionary for support and defense. Our first efforts in their behalf is toward espiritual self-support, the increase of spiritual robustness in the individual as a basis for church life.

The Pisaflores congregation is the only one thus far well enough advanced to care for themselves during the absence of the evangelist. The brethren here hold their meetings twice a week and look after their members. Though very poor, they have struggled to pay their rent and other expenses. Four new members were received during the year. The Romanist priests this year have been trying to build a church in Pisaflores and a great deal of fanatical feeling has been provoked making advance work difficult.

In the Huasteca nothing has been done. The way is open and I have many friends who welcome me cordially on my trips through the country. But there is no man nor money for the establishing of the work. I pray it may come next year

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## *Saltillo Station.*

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Rev. and Mrs. Wm. Wallace.  
P. O. Box 86, Saltillo, Coah., Mexico.

1st. *Geography.*—The Saltillo Station covers the eastern part of the State of Coahuila and parts of the States of Nuevo Leon and Zacatecas.

2nd. *General Survey.*—The States of Coahuila and Nuevo Leon have continued to develop along with the development of our own Southwest. Conditions of work are becoming more and more like those in our own country.

Monterey, capital of Nuevo Leon, with a population of 70,000, has continued to attract large investments from the States. One of the smelters has doubled its capacity, and now has a capital of \$4,000,000. A theater and baths have been built, and a number of iron and manufacturing industries introduced.

Saltillo, the capital of Coahuila, has sold during the year bonds to the amount of \$2,000,000 (Mexican), to be invested in a new market place, waterworks and drainage for the city, and a state line of railroad connecting Saltillo with Patos, Parras and Torreón. At all these points we have had congregations for a number of years.



## THE WORK OF THE CHURCHES.

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1.—*San Felipe*.—This place is largely supported by the Coahuila Coal Company, a part of C. P. Huntington's network of enterprises. The Company is at present directed by a Mr. McKinney, a member of one of our Presbyterian churches in Pennsylvania. Colony of American employees has continued to show genuine interest in the work, entertaining the missionary in their homes, and meeting for English services at the house of the superintendent. Church has about held its own, although it has suffered by the absence, during the last four months of the year, of Licentiate Agapito Frausto.

2.—*Monclova*.—This church, which has been without a resident worker for over two years, has enjoyed the ministrations of Mr. Frausto since the first of September. He has helped materially in pushing forwarding the building of the new church. Some \$500 has already been spent on the building, of which \$250 has been given by the Mission.

The Day-school has continued almost the whole year, with a good deal of discouragement, and has finally been transferred to the out-station of Nadadores. This change has seemed advisable owing to the removal of the family of one of our elders from Adjuntas to this place. The father, an elder of the church, died during the year, but his wife and daughter (a graduate of the Saltillo School), having removed to Nadadores, have opened up a new field of work,—and, with the help of the day-school, we hope for great things.

3.—*Parras*.—The little group of members has continued to keep up their regular meetings, with Sunday School and Young People's Society of Christian Endeavor. Juan Delgado, in charge of our day-school for the second year, has done a great deal to sustain the interest, not only among the children, but amongst the older members.

4.—*Patos*.—The people, having partially supported their pastor, Rev. Manuel Treviño, for over two years, in view of the repeated failure of crops and the increase in the proportion of salary required of them, declined to continue support after the first of May. Mr. Treviño, however, has been preparing for some years to get into position to support himself, and will continue his work without asking further aid from the Mission.

The Day-school at this place, under the direction of Amada Siller, with its twenty-two pupils, has done good work.

5.—*Saltillo*.—Station Headquarters. Up to October of this year was provisionally in charge of the missionary, Rev. William Wallace, being materially assisted by Rev. T. F. Wallace. In October, through providential opening, the church was able to secure its pastor, Rev. Alfonso Herrera, (formerly in charge of our church at Mérida, Yucatán),—paying 40% of his salary. Mr. Herrera is one of our best native preachers and pastors, and has entered with zeal and activity into his work at this point.

The fifty-five girls in our Normal School form a good part of the Sabbath School and congregation. English Bible class, with Elder J. R. Silliman as teacher, has continued to do good work. We have also a Young People's Christian Endeavor Society, a Junior Society, and a Woman's Society (reorganized during the year by Mrs. Wallace), all doing good work. The Woman's Society has held weekly devotional meetings, and has been specially interested in raising funds for a new church building, which is very much needed.

Among those who help us in our services and work are five women teachers, four of them members of the Presbyterian Church, but employed as teachers in the Methodist Girls' School; and the fifth being employed in the public schools of this place. Besides these, two of the professors in the State Normal School, and seven or eight Normal students, coming from Christian families in different parts of the State, are constant in attendance.

## STATE OF NUEVO LEON.

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6.—*Monterey*.—With its eighty-five members is one of our strongest churches. Rev. V. Euresti has continued as pastor for the third year,—church paying its quota of 40% of the pastor's salary. The church has also contributed almost \$500 toward local expenses.

At the out-station of Mezquital our Day-school of forty pupils has done splendid work, with Alexandra Frausto as teacher, who has endeared herself by her constancy and ability during this second year of her work.

7.—*Allende* and *Cotorra (Hidalgo)*.—Agricultural towns, with outlying ranches, in the hot country. These two churches, with their 102 members, have united for the fourth year in supporting their pastor, Rev. Pedro Rodríguez, paying 35% of his salary. The Allende Church, with its four elders, is composed of two congregations, El Alto and Paso Hondo, about a league apart.

Amada Rodríguez continues for the fifth year in charge of the school at El Alto, with its forty boys and girls. At Paso Hondo, Carmen Gomez continues for the second year, with a school of sixty-six boys and girls. The parents help her with \$14 a month, while the Mission gives \$10.

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## STATE OF ZACATECAS,

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8.—*Concepción del Oro*.—A mining town of some 6,000 population, sustained by the Mazapil Copper Co. Mines and smelting works employ 2 500 people, and represent a capital of \$12,000,000. Our little congregation is made up of families who have come here from other parts for employment. Management of the Company was changed during the year, and a number of Englishmen with their families have come in. These form a notable exception to most of the foreign colonies in Mexico, in that the majority of the families are interested in church work. During the monthly visits made by Rev. William Wallace services in English, as well as Spanish, have been held, and we have had very pleasant meetings for Bibles study and singing of Christian hymns.



## Zacatecas Field.

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### SOUTHERN ZACATECAS AND TLALTENANGO DISTRICT.

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Missionaries: Rev. Walter H. Semple and Mrs. Semple.  
Address: Apartado 37. Zacatecas, Mexico. (1900, Chilpancingo, Guerrero.)

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Native ministers: Rev. Miguel T. Garza. Zacatecas. Rev. Josue Martinez. Fresnillo. Rev. Juan T. Marquez. Tlaltenango.  
Evangelist: Sr. Ines Moreno. Zacatecas.

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As the capital of the State, the city of Zacatecas is the most important of all the towns in the district.

Although the population is less than one half of what it was formerly, less than 30,000 now, there is still a good field for work of which the brethren here are taking advantage. Zacatecas is essentially a mining town so that from the miners and those connected with the mines a large part of our membership is drawn and it would seem that the hardened conditions of such life are instrumental, when a man is brought to Christ, in making such a one a Christian of a most sturdy sort.

In our Sunday school it is not rare when the «mens' class» has an attendance of 20 or 25 all interested and each one taking an active part in the explanation of Bible truth. A new work, which gives promise of bringing more outsiders under gospel influences, has just been inaugurated, the holding of gospel meetings in different sections of the city.

It is too early yet to talk of results but we are hoping that many will be reached in this way.

Sr. Antonio Arellano, an elder in the church and also a professor in the schools in Zacatecas is carrying on a very interesting work in the Penitentiary.

Every Sunday morning a temperance meeting is held at which some 35 or 40 of the prisoners are present. As opportunity presents itself the gospel is proclaimed to these men with the result, that some of them have been liberated from the bondage of sin and made free men in Christ Jesus.

One of the most faithful and active of the members of the Zacatecas church is one who accepted Jesus Christ while in the jail and has not ceased, since his release some three years ago, to bear witness of what the Lord has done for him.

Under the leadership of Rev. Miguel Garza the work in Zacatecas bids fair to sustain its reputation of other days and to influence more and more the people of this centre.

The past year has seen a slight growth so that now the church numbers some 227 members.

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*Fresnillo.*—Some 35 miles north-west of Zacatecas and easily reached by rail is the little town of Fresnillo.

The church, at one time very strong here, has suffered greatly on account of the depopulation of the town so that now only a handful of the people remain. Although

io were received into the church during the past year no increase can be rejoiced over for the some number of persons left for other parts, and so the feeble congregation is deprived of their assistance. The severe persecution of Rev. Josue Martinez, resulting in his being thrown into jail for some days, seems to have been one of those things that «work together for good» not only for himself but for the congregation as well, for having known what it is to suffer for Christ his preaching is more spiritual and his desire for the salvation of souls is greater than ever before.

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*Villa de Cos.*—This village to the north of Zacatecas, some 50 miles, is one of the sad things in missionary experience. It was from here that all this district was evangelized in the early days of evangelical effort in Mexico. Now, however, the long rows of houses in decay not only indicate the death of the town but also are symbolical of the religious condition of the people. Without a pastor and unable to pay the quota required for the support of one, without anyone to lead them and knowing nothing of spiritual self-support, the few Christian people here are greatly in need of our sympathy and help.

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*Sombrerete.*—Owing to the great lack of workers it has not been possible, as yet, to properly care for the promising work at this point. The people gather weekly but in their ignorance «of the way,» their progress in spiritual things is slow. At the last meeting of the Mission it was decided that Mrs. Campbell should locate at Sombrerete. She is now on the ground but as she has only been there a few days it is too early for reports.

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*Jerez.*—At Jerez where there are some 18 or 19 believers, one of their number Don Camilo Escobedo has been called upon to suffer for his faith.

He is a man of over 60, a blacksmith by trade, always ready to give a reason for the faith that is in him and this readiness almost cost him his life. He is known as a strong Protestant and accordingly hated. One day last fall found him at his forge when a man entered with a tool to be mended. As Don Camilo was bending and looking at the tool the fellow drew his revolver and shot him, the bullet passing near the heart. For weeks his condition was serious but, thanks to his strong constitution, he is now recovering.

There seems to be enough evidence to indicate that some fanatics of Jerez were behind the would be assassin but in a town so fanatical nothing can be done to bring the guilty ones to justice.

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*Tlaltenango.*—The sad fact of the death of Rev. D. J. Stewart made it necessary that the work he left be superintended by the missionary in Zacatecas, this field being nearest to the Tlaltenango work. Owing to the distance, some 42 leagues and also to the fact that the missionary had to be in Zacatecas a large part of the year it was not possible to make over one visit to this part of the field.

The work, for the present, has been put in charge of Rev. Juan T. Marquez. He has faithfully performed his duty, giving part of his time to the church in Tlaltenango as the principal work and going out to the other points in turn.

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In the early days of February a very interesting and profitable Bible Convention was held in Zacatecas. In this the Epistle to the Hebrews was studied, the class being led by Rev. C. S. Williams.

Other subjects of great importance to the spiritual life were taken up. A most practical result of these meetings is the drawing of all the workers together in closer fellowships and a more earnest desire to reach the great crowd of the unsaved.

## Laguna and San Miguel districts.

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### ZACATECAS FIELD.

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*Missionaries:* T. F. Wallace.

*Churches:* Pan Sedro, Viesca, Sierra Mojada, Torreon, Lerdo, Gomez Palacio, San Miguel de Mezquital and Santa Clara.

*Workers receiving Salaries:* Rev. Luis Amaya, Licentiate G. Balderas and Esteban Ramirez Three teachers for Day Schools.

The churches of San Miguel de Mezquital and Santa Clara called a pastor, in early part of the year, E. Ramirez, whose services they have had paying the quota assigned by Presbytery. These churches also purchased during the year a baby organ which has been used by both congregations altho 17 miles apart, one of the poor elders carrying it back and forth on one of his donkeys.

The church of *San Miguel* is made up in great part by members who are employed in mines at that place. As work in these was almost entirely suspended during the year about half the number have had to seek work elsewhere so that these two congregations will not be able to continue paying their quota for pastor. They will however have the services of their former pastor for the greater part of the time as he remains as Evangelist in that district, giving a good share of time to other promising points within the limits of that field.

*Lerdo and Gomez Palacio* were not able any longer to pay their quota for Pastor. The native minister Rev. Velino Minjares separated his official connection with mission and church and has been supporting himself and family, working at his trade (carpenter). He has however conducted the Sabbath and week day services in both places as regularly as when he was paid as pastor. Nevertheless both congregations have suffered seriously from the lack of pastoral oversight and visiting. And even the short experience has shown that growth in numbers, knowledge and spirituality such as ought to be expected, in these two places cannot be secured without the whole time of a consecrated pastor.

*Sierra Mojada* has had no regular preaching during the year and services have been kept up very irregularly and unsatisfactorily by the few members there and occasional assistance from the former pastor, now retired from the work on account of old age and infirmity.

The *San Pedro* church under pastorate of Rev. L. Amaya has suffered heavy decrease in numbers owing to failure in crops in the district; but there has been a marked improvement in the spiritual life and interest and activity in church services and work among those who remain. They will not be able to pay their quota for pastor the coming year. And even were they able there is so much work at other places and our field that the services of their former pastor will be required to attend to them.

The *Torreon Church* gave notice to the Missionary in charge that after the first of May 1900 they propose to pay their pastor's salary and all the other church expenses. They request however that Mission assist them in paying teacher and rent for a day school. This fact is cause for rejoicing and encouragement as it is the first church in Zacatecas Presbytery that has reached the point of entire self support and we are sure their example will prove a stimulus to other churches.

There were two *Day Schools* kept up on field. The one at Torreon with 35 pupils and the one at Gomez Palacio with two teachers had 65 pupils matriculated and all these except twenty were from Romanist families.

*Sombrerete.* As a postscript to this brief sketch and in order that she may have the sympathy and prayers of all those who may read this report, we would state

here that Mrs. C. D. Campbell has been assigned to Sombrerete on the Zacatecas field for the coming year. There has been a small company of poorly instructed Christians at this place for over twenty years. The mission on account of lack of funds and men, has never been able to keep any native preacher here for any length of time, and the little congregation mostly women and children, which has kept up its services alone, although with irregularity, has given Mrs. Campbell and her two little children, Donald and Dorothy, a hearty welcome, and it is confidently hoped that she will be able by family visitation and regular Bible instruction to do the work most needed there just now: viz, lay solid foundations for a work that will prove more permanent and aggressive than any that has yet been done there. It is sincerely hoped that the courage and consecration of our recently widowed sister missionary as suggested in the foregoing notice will secure for her, her little children and the work she has so heroically undertaken, the constant prayers and warm sympathy of many friends of the cause in the home land.

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## Zitacuaro.

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Missionaries: Rev. W. E. Vanderbilt.

Postal Address: { Zitacuaro, Michoacan, Mexico.  
 { Apartado 305, Mexico City, Mexico.

The work of the Zitacuaro Station, at present is chiefly confined to the District of the same name located along the eastern border of the state of Michoacan. The *The Field* field, however, is open to almost indefinite extension. The nearest organized work in the North is that of the Methodist Church in Salvatierra and Queretaro (125 miles), on the east, that of several missions in Toluca and El Oro; on the south and south east, that of our own church under the Mexican Home Mission Board and the Chilpancingo station; and on the west that of the Baptists in Morelia.

The working force is mostly localized. In ten of the nineteen congregations there are from one to three persons upon whom reliance can be placed to carry on *The workers* regular work in the home congregation. One of the two unordained men has been pastor of the church of Jungapeo during the year and has done no outside visiting. The other has had charge of four congregations. The remaining fourteen congregations and three preachings places have been under the care of the missionary. The force of workers is entirely inadequate for the amount of work already in hand.

Tuxpan is the only congregation that has lessened in number and in interest. All of the others closed the year in better condition than they began it. Five congregations have made notable progress. *Zitacuaro* is credited with an accession of seven members. The meetings have been well attended. One young man has been a very earnest worker since his return from the National C. E. Convention. Private members have reorganized the congregation of Zapote, and are conducting regular weekly meetings for Bible study, entirely unaided by visits from the missionary.

The members of the congregation of *Los Tepchuajes* have continued to show *The Congregations* their Christian activity by means of Bible study, and visits to the surrounding congregations. *Jungapeo* has the distinction of being the only congregation with a pastor. They have paid sixteen dollars per month toward his support, and have expended in addition over one hundred dollars to build a little cottage for his residence. They have also advanced more in Christian activity than any other congregation.

*La Colmena* has supported a day school during the year and has increased greatly in attendance on the services, having passed the one hundred mark on two occasions.

There have been five day schools during the year. The rule adopted by the



missionary is that the people must give one half of the teacher's salary in order to expect the maintenance of a day school, and the Bible must be taught as one of the regular studies. The school in *La Colmena* has been in session during the entire year with an attendance of thirty pupils. The school in *Patambaro* was discontinued after two months because of the incompetency of the teacher. The school in *Aguacate* was continued with good success until the month of August when on account of the serious illness of the teacher the school was closed for the year. For three years it has been the desire of the missionary to open a school in *Zitacuaro* but because of lack of funds or a lack of schools building, it has not been realized, until November of the present year when a small beginning was made preparatory to a formal opening upon entrance into the new building which is now being built. The school in *Silva* has been continued for several years by the modest and consecrated work of the niece of the chief man of the congregation.

The National C. E. Convention was held in San Luis Potosi which is about three hundred miles north of Zitacuaro. In order to make the trip with little expense and thus possible to more persons, Mr. Vanderbilt proposed to the young men of the congregations to go through on horseback. Twelve accepted the invitation. The round trip was made in twenty one days including the time of the convention, at an average expense for food of twenty cents Mexican (ten cents U. S. currency) per day for each person. The food consisted mostly of «tortillas» (beans,) bread and «atoli» (a sort of liquid mush.) The first two days were very disagreeable on account of the almost continuous rain. Mile after mile was ridden with the clothing thoroughly soaked. For the only possible way of drying was by the heat of the body or the rays of the sun. There were also several places in the roads in which the horses sank to their knees in mud. The bed at night was nothing but a rush mat laid on a board on top of a couple of saw horses; or the brick floor, or the ground itself and twice Mr. Vanderbilt counted himself fortunate to lie down to sleep on the pile of saddles. Occasionally the visits of fleas and bed bugs made life so interesting that it was impossible even to catch a wink of sleep. During the entire trip an average of ten hours a day was spent in the saddle. The only serious mishap was the fall of a horse with its rider causing him to sprain his ankle. Fortunately the accident occurred within fifteen miles of San Luis Potosi where good medical attention could be secured. After the fall the young fellow (but fourteen years old) stoically rode the remaining fifteen miles without a groan or a complaint. In passing through one village the populace showed very decided signs of hostility but they made no attack. Each one was well supplied with tracts which were freely distributed to the number of at least fifteen thousand.

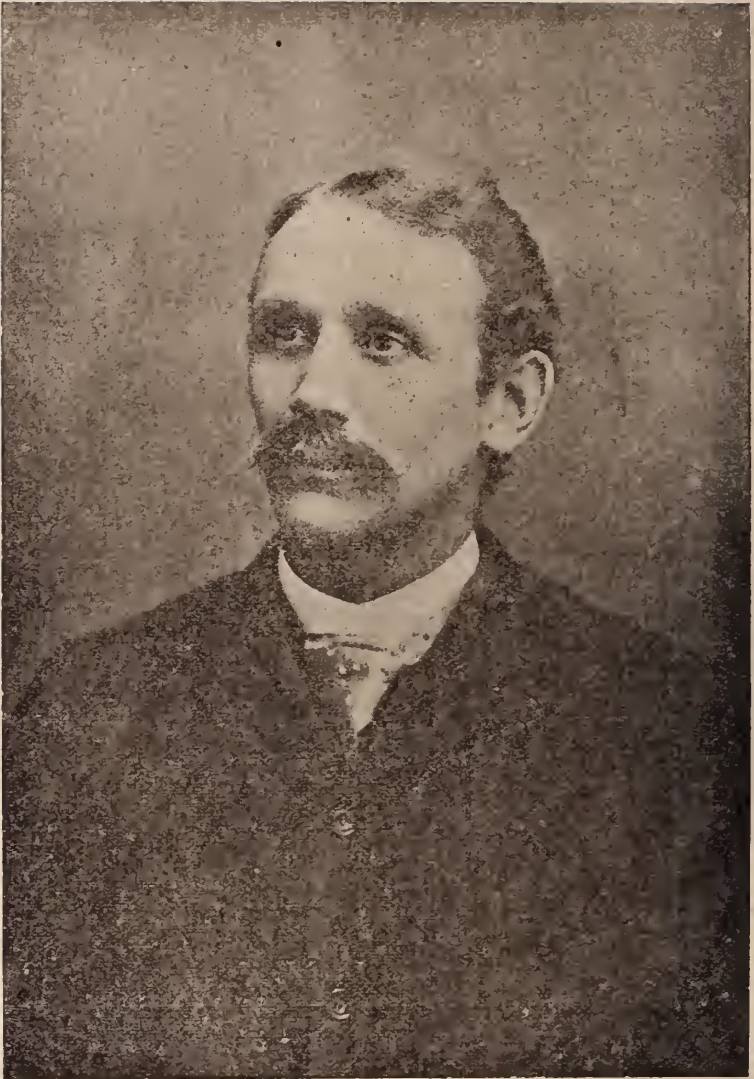
We are thankful to God for a reunited family for the good health of all the members, and workers of the station and for the abundant opportunity to extended the Gospel.

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## Balsas Field.

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It was a great disappointment to Mr. and Mrs. C. D. Campbell to have been unable to go to the Balsas Field as they had anticipated. All thro Mr. Campbell's illness and even to the day of his death in September; he was hoping and praying to be able to develop a self supporting work in that Field. But the Good Father in whose loving will he had learned to trust did not give him the strength to visit or even keep up a correspondence with the work. We can therefore report no progress on that field altho some of the six congregations have kept up their services. It will now be under the charge of Rev. George Johnson who will be able to visit on y twice a year probably since he is stationed at Chilpancingo, Guerrero. The prayers of the home friends are especially called fo that the people on this field who have been so long looking for help from a Missionary may be led to look with more and more trust to the Heavenly Guide who thro the Holy Spirit may lead them to great things in Christian living. (See report of Zacatecas Field.)



REV. CHARLES DANFORTH CAMPBELL, Missionary.

Died September 17, 1899.

## *In Memoriam.*

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### REV. CHARLES DANFORTH CAMPBELL.

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On Sabbath Morning, Sept. 17, 1899, in the City of Guadalajara, the Rev. Charles Danforth Campbell fell asleep in Jesus. Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

Mr. Campbell was born in 1860 in the town of Clayton, Wisconsin. At an age when for the average man academic studies are a thing of the past and life's struggle a stern reality, God called him to the ministry. Disdaining all "short cuts" to the sacred calling he took the regular's Bachelor's degree at Ripon College in 1890 and three years later completed the full course of Theological Studies in Union Seminary, New York. He offered himself to our Board of Foreign Missions for service in Africa, but it seemed wisest to assign him to Mexico.

When he arrived in Mexico he was placed in charge of the Zitacuaro field. It was a period of transition in our work. God by means of smaller offerings on the part of the home church and curtailed estimates was leading us to think that perhaps we were relying too much on money and too little on Him for success. Furthermore in Southern Mexico the old system of few missionaries and loose supervision was to the new order of more missionaries and close supervision. The change was fraught with difficulties. From the very beginning Mr. Campbell identified himself with those who hold extremest views on Self Support in the Native Church. To achieve this ideal by making the people "rely on themselves and on God; by emphasizing personal and family religion rather than formal sermons" became the dominating idea of his life. Endowed with a high sense of duty, gifted with the capacity for untiring self-sacrifice, naturally of an iron determination, allied to a fine physical constitution and unyielding strength; there was much of the Puritan in his character. The latter element explains his difficulties for never yet lived there a man with a character like that of Mr. Campbell who was not intolerant of shams and indignant at wilful sinning. The former elements explain how, steadfast to his life's ideal, he spent himself without stint. Thus he journeyed day in and day out from the pine clad uplands of Zitacuaro, down through the hot valleys and plains, over the cold Sierra to the blue waters and white fringe of surf of the Pacific. He endured hunger and thirst, heat and cold, fever and fatigue. He preached, he taught, he exhorted, he evangelized. In Mission meeting and in Presbytery in the face of misunderstanding and frequent oppositions he enthusiastically advocated his views. Finally recognizing that a field like Zitacuaro with what he considered wrong methods grown to have the force of precedents is hard ground for the implanting of a new plan of work, he resolved to remove to the Sierra Madre and there on virgin soil begin work de novo on the proper basis. But God decided otherwise: the many labours, "the weariness, the fever and the fret," were too much even for him and after a year's heroic struggle for life and further service for the Master in this world the dust returned to the earth as it was, and the spirit returned unto God who gave it.

With reverence we gather up the fragments of this life and cherish the works that follow not only with him into God's presence but into our life as a Missionary fraternity. We remember Mr. Campbell as the faithful friend and the delightful companion. But we remember him best as the Master's servant with the Master's love for the ignorant and the outcast. Thus to day there are scores of men and women living in palm thatched huts within sound of the restless sea, and under the low-whispering pines of the Sierra, and in the parched plains of the "Tierra Caliente" whose hearts

will rejoice in God their Saviour to all eternity because «Don Carlos» came into their humble lives to tell them of the tender mercy of our God, to point them towards the day spring from on high and to guide their feet into the way of peace. Surely this is the missionary's true legacy of example: to feed the hungry, to give drink to the thirsty, to receive the stranger, to clothe the naked to visit the sick, to come to those in prison. This is what Mr. Campbell did above all else and he has received the King's answer: Inasmuch as ye did it unto one of these my brethern, even these least, ye did it unto me. So he has entered into the joy of his Lord.

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## *In Memoriam.*

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### REV. DAVID J. STEWART.

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For the first time in its history the Presbyterian Mission in Mexico has been called to record the death and mourn the loss of two of its members; both in the same year, and only six months apart. The first, Rev. D. J. Stewart, was called of God to his eternal, heavenly home March 8. 1899; falling asleep at his home, in the town of Tlaltenango, State of Zacatecas, Mexico. God called him, and like the first great Missionary to the Gentiles, he was ready and prepared to go. Mr. Stewart was born in or near Pittsburgh, Pa. July 1847, and at an early age was left an orphan. His college education was received at Washington and Jefferson College, Pa. after leaving which he took the full theological course at Western Theological Seminary, Allegheny. During vacation, while at latter institution, he taught an academy at least for one term, at Unity near Latrobe, Pa. In fall of 1875 he sailed from New York for Mexico, under appointment as Missionary of the Presbyterian Board of Foreign Missions, to labor in connection with Revs. Thomson and Phillips who had begun work some 3 years previously at Zacatecas. A year or more later he took charge of work at San Luis Potosi, where he remained, with an interruption of a few months by a visit to U. S. until Aug. 1880, when he married a native Mexican, (who proved a faithful wife and an efficient helper in Christian work) and since then until his death, he was in charge of work at different times, at three different stations, of the Zacatecas field. He was a little over 24 years in service in Mexico; or a longer time than any other Missionary who has been in connection with our Mission in the country. Mr. Stewart's early years were spent in Western Pennsylvania in Presbyterian homes, which means that he was brought up as to his religious education, for the most part on the Bible, Westminster Confession of Faith, and the Shorter Catechism. The answer to the first question of the latter must have been well learned, for it was indeed the language of his every word and act during the long years of his self-denying service. He was a man upright and pure in character, and the verdict of all his collaborators was, that it could be said of him with more truthfulness than of any of us: «Behold an Israelite indeed in whom is no guile.» The writer of this sketch has had abundant opportunities of knowing, and takes pleasure in bearing testimony that the warmth and richness of affection between Mr. Stewart and the native Christians in all places where he labored, has been rarely, if ever equalled in the case of any of the other Missionaries of our Board in Mexico. Mr. Stewart leaves a widow and five children, three daughters and two sons, all still quite young. The two elder, a boy and girl, are in the Mission Home at Wooster, Ohio; and the long cherished desire and earnest, constant prayer of Mr. Stewart was, that his eldest, son, now 11 or 12 years of age, might be called of God to enter the Ministry, and be permitted some day, as a preacher of the Gospel, to labor here among those who by birth, and blood, on his mother's side, are his countrymen. Mr. Stewart's collaborators most affectionately commend his widow and little children to the prayers, and loving sympathy and care of the church which their husband and father so faithfully served for almost a quarter of a century.



REV. DAVID JOTHAM STEWART, Missionary.

Died March 6, 1899.





# STATISTICS

## FOR YEAR ENDING NOV. 30, 1899.

Fields	Paid Workers.	Congregations.	Church Members.	Average Attendance.	Additions.	Children Baptized.	Sunday Schools.	S. S. Scholars.	Day Schools.	Pupils in D. S.	Native contributions.
Mexico City and State.....	15	10	445	300	26	42	12	307	6	285	\$2,831
Federal District.....	2	3	72	129		3	4	68			423
Guerrero.....	7	12	396	400	42	36	11	274	3	160	536
Vera Cruz.....	3	5	257	200	13		5	164			1,364
Tabasco.....	3	5	408	300			4	113	1	46	534
Yucatan.....	1	1	139	60	19	14	1	60			1,389
San Luis Potosi.....	4	8	295	449	9		7	205	2	81	1,035
Zacatecas.....	3	17	975	800	47	34	7	237	2	100	1,895
Tlaltenango.....	1	8	150	100			6	100			29
Saltillo.....	14	11	474	400	31	19	6	273	6	235	1,133
Zitacuaro.....	4	19	447	632	21	59	6	302	5	100	824
Balsas.....	6	6	103	165	10		3	46	1	6	
Mexican Home Board.....	2	21	237	200	151	124	2	20			926
<b>TOTAL.....</b>	<b>59</b>	<b>126</b>	<b>4398</b>	<b>4135</b>	<b>369</b>	<b>331</b>	<b>67</b>	<b>2169</b>	<b>26</b>	<b>1013</b>	<b>\$12,919</b>

Note: Press, Mexico City, pages of religious literature printed in 1899, 2,885,700, or since 1885, as far as account kept, 62,032,007. Raised on field not included above, last treasurer's report \$2,280. From the Board, \$3,200. Mex. Chr. Seminary and two Normal Schools, 170 pupils not included above. A large part of the \$926 received by the Mex. Home Board is included in the amounts reported by the other churches.